

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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For the Christian Repository.

In "Paul's" last attempt to reply to my arguments, against the use of Water Baptism in the christian church, I hardly know which most to admire, the strength of his assertions, or the weakness of his arguments, his inconsistencies with himself, or with the plain doctrines of the Holy Scriptures. As he has involved himself in difficulty, from which the sacred penmen cannot extricate him, as he has attempted to make a plain path obscure by strewing it with sophisms and various matters wholly irrelevant to the subject, before I enter on the business of answering his particular positions, I will again briefly revert to the broad grounds on which alone this carnal ordinance must stand or fall. In order to prevent confusion, and all unnecessary repetition, these grounds should constantly be kept in view, as all sound argument in the present discussion, must always refer to them.

The first is—"The conformity of carnal ordinances to the nature of the Gospel dispensation."

Secondly—"Some express command of Christ, binding his followers to observe them."

And Lastly—"The practice of the Apostles."

1. On the first great point, there seems to be no dispute between us. That Water Baptism is a carnal ordinance is certain. "Paul" does not deny it. That its nature is legal and not evangelical every christian must admit; being elementary it has no application to the soul,—being figurative or typical it ranks with the types and figures of the Mosaic law. It was instituted by John the Baptist before the introduction of the Gospel dispensation, and in the radiance of Gospel light, it must fade away with other weak and shadowy ceremonies of the Jewish economy—"Christ must increase, but John must decrease".

2. On the second point, "Some express command of our Lord, binding his followers to observe it." I have not only shewn that there is no such command, but I have clearly proved, that the texts adduced by my opponent to substantiate his position, are when interpreted by each other, the most insurmountable obstacle in his way. "Paul's" method of getting over this difficulty, is not by a resort to scripture authority, but to one of the most singular sophisms that has ever attracted my attention—affording no evidence but that his own cause is weak and languishing. As he has used a kind of syllogism for his purpose, I will return his civility, by stating one of a different nature—one not founded in sarcasm, the refuge of disappointed hope, but on plain Scripture testimony, and the concessions of my opponent.

The Baptism which Christ commanded, Matt. xxviii. 18, 19, and Mark xvi. 15, 16, is essential to salvation. But Water Baptism is not essential to salvation.

Ergo. The Baptism which Christ commanded is not Water Baptism.

The major proposition is clearly proved by the text, "He that believeth and is baptized, shall be saved."

The minor "Paul" grants. He expressly acknowledges that Water Baptism is not essential to salvation.

The Conclusion is irresistible. "The Baptism Christ commanded is not Water Baptism." It is the baptism of the Holy Spirit, Christ's own essential Baptism, without which none can inherit the kingdom Heaven.

3. On the third point, I admitted that the Apostles in the early periods of the christian church, practiced Water Baptism as well as Circumcision, legal vows and sacrifices—but I denied that their practice could sanction Water Baptism, any more than it could sanction Jewish ordinances, or that it authorized the use of Water in the present day, any further than it authorized the use of circumcision and other legal ceremonies in the christian church. I demonstrated by several plain texts of Scripture, that Water Baptism was to decrease agreeably to the prediction of John the Baptist, and that it did decrease in the time of the Apostles. Referring to two of these texts, "Paul" says, "take away these two passages and you have not a sentence to shew that these Apostles ever changed their earliest views." Now I have no doubt that it would be very convenient to my opponent to take away these two passages—but, as on the one hand, I have no desire to "take away from the words of the Book," so on the other, I do not see how any "lover of truth"—any be-

liever in "the plenary inspiration of the sacred volume," can consistently wish them removed. But whether we wish them removed or not, there they stand, and there they are likely to stand an evidence of the truth of my position—an evidence which no sophistry can weaken, no art can invalidate.

Now, although in a former Essay I gave chapter and verse for the passage alluded to, yet in order more perfectly to illustrate the subject I will again refer to them, state a few arguments, and attempt to demonstrate what I consider indubitable—that Water Baptism was on the wane and rapidly declining in the time of the Apostles. I refer to these texts, in the belief that they are sufficiently conclusive on the subject, but if necessary, I can adduce other strong evidence to substantiate this view.

The first is in 1 Cor. i. 11, &c. where the Apostle says, "It hath been declared unto me, of you my brethren, by them which are of the house of Chloe, that there are contentions among you; now this I say, that every one of you saith I am of Paul, and I of Apollos, and I of Cephas, and I of Christ; Is Christ divided? was Paul crucified for you, or were ye baptized in the name of Paul? I thank God I baptized none of you but Crispus and Gaius, lest any should say I had baptized in my own name; and I baptized also the household of Stephanus, besides I know not whether I baptized any other, for Christ sent me not to baptize, but to preach the gospel."

On this passage, I will observe that the Apostle's reason for thanking God that he had baptized so few of them, "lest any should say he had baptized in his own name," is only valid upon the supposition that Christ sent him not to baptize with water. Upon any other hypothesis, this would have been no reason at all for his delinquency. What! Can the abuse of any Gospel ordinance be a reason for its disuse? If so, what religious institution may we not lay aside? People may go to a place of worship to gratify their pride, to be gazed at by their fellow creatures, to be thought religious; these are among many of the palpable abuses of the institution of public worship: What then! Should we therefore justify the man that would thank God he had been seldom at a religious meeting? Again, the public ministry may be made an engine of ambition, a tool of state, a means of aggrandizement; it may be assumed for the sake of "filthy lucre:" What then! shall we discourage a public ministry because it is used for sinister purposes, because some men become Shepherds for the sake of the Wool? Certainly not! We should rectify the abuse, but not abolish the use. These very Corinthians made the Gospel ministry "an occasion of party," as is evident from 1 Cor. ii. 5. "for while one saith I am of Paul, and another I am of Apollos, are ye not carnal?" "Who then is Paul, and who is Apollos but ministers by whom ye believed as the Lord gave to every man?" "I have planted, Apollos watered, but God gave the increase." Now let us suppose that the Apostle because of this abuse of his ministry had said, "I thank God I preached only to a few of you, lest any of you should say I preach in my own name," or "to make Paulites." Would this reason be deemed a valid one? I am persuaded that none of my readers will answer in the affirmative! How then can we justify a similar reason in the case of Water Baptism, especially if it were commanded by the same authority and at the same time with the ministry of the Gospel? We cannot possibly do it. The Apostle knew very well that if the great Head of the Church had expressly commanded him to go and baptize all nations in water, he would not be excused for disobedience to a divine command, because his converts made his practice under such authority "an occasion of party," and therefore he was careful to give a much better reason for declining the dipping system, "Christ sent me not to baptize but to preach the Gospel."

My opponent's reasoning on this passage is wholly inadmissible, because he takes for granted what is not authorized by the text. The Apostle does not say of the ministry, "I view this as my principal business" I consider Water Baptism a looser kind of service, which I may either do or leave undone just as circumstances may dictate. He says positively, "Christ sent me not to baptize, but to preach the gospel," and on no

other ground could he be justified for omitting the one or practising the other.

Now when it is considered, that this Epistle to the Corinthians was written at least four years after we have any scripture account that the Apostle used Water Baptism, I think it must be evident that "his earliest views" were "changed," or, he would not have said in positive terms, "I thank God I baptized none of you but Crispus and Gaius"

The second case I adduced to prove the decline of Water Baptism in the primitive church, is found in 1 Pet. iii. 21, where the Apostle speaking of the saving Baptism, describes its effects in very lucid terms, first negatively "not the putting away the filth of the flesh;" then positively, "but the answer of a good conscience toward God." Elementary Baptism has necessarily no other effect than to purify the Body; it is perfectly useless as a religious act, under the christian dispensation, which is the communication of an eternal efficient principle by which sin is mortified, the soul purified and prepared for celestial enjoyment.

Now when we consider, that Peter wrote this Epistle about Eighteen years after we have any evidence that he had baptized with water, I think it furnishes satisfactory testimony of a change in his "earliest views," that his mind was prepared, by divine illumination, to let the weak watery baptism of John give place to the powerful sanctifying Baptism of the Holy Spirit.

"Paul" attempts to prove that our Lord meant to perpetuate John's Baptism—that he only changed the name—that he intended his Apostles should make disciples, just as John had done, by dipping them in water—that "the only change or novelty he meant to introduce, he was careful to express, as he did in regard to the name in which they were to baptize." Now the fallacy of these assertions will appear from the following considerations: first, the Apostles never afterwards baptized with water "in the name of the Father, and of the Son, and of the Holy Ghost," consequently they did not understand him to perpetuate Water Baptism in another name or with a new form of words. Secondly. In order to fulfil the ministry and baptism he commanded, it was necessary they should be endued with new powers. "Tarry ye at Jerusalem until ye be endued with power from on high, Luke xxiv. 49, for John truly baptized with water, but ye shall be baptized with the Holy Ghost, and ye shall receive power after that the Holy Ghost is come upon you," Acts i. 5, 8. Now the power to baptize with water, to pronounce any form of words over their converts, they already possessed; and if our Lord had intended to continue the typical baptism of John, he needed not to command them to wait for further powers—the natural faculties of the unregenerate christian may perform a carnal baptism, but the qualification to preach the pure gospel of Christ, to baptize with his Baptism, can only be derived from the power of the Holy Ghost coming on his ministers.

I think the unprejudiced reader will now admit that the three great pillars which have been used to support Water Baptism are completely removed—I do not expect to convince any man against his will, nor against his interest; but as I defend, what I consider the doctrines of the Gospel, I shall very cheerfully rest the case with those, who in simplicity and sincerity, are seeking the truth, and wish to be governed by the principles laid down by our blessed Lord and his faithful Apostles. I will now briefly notice some of "Paul's" remarks in his last address to us, and point to some of his inconsistencies and self-contradictions:

First, He says that "the principle object of his previous number, was to shew, that the baptism enjoined in our Lord's commission, Mat. xxviii. 19, was a literal, and not a figurative baptism," he also says, that "Amicus seems entirely to have forgotten this object!" My readers will however do me the justice to acknowledge that so far from forgetting this object, "Amicus" completely defeated it, by proving from that text, and the corresponding passage, Mark xvi. 15, 16, that it could not be taken literally, because it was an essential baptism that Christ commanded, which Water Baptism is not. Now I cannot understand why I should be bound to accept the word Baptism literally, even if I had not proved by the words of the text, that it could not be so understood. "Paul" acknowledges that I have

about twenty scripture examples for using it in a *spiritual* sense, and I know I have many more; but perhaps he has forgotten, that in the fourteen Epistles of the Apostle Paul—in the Epistle of James—the two Epistles of Peter—the three of John—that of Jude, and in the Book of Revelations, it is never used in a *literal sense*, except in two or three instances where the Apostles are speaking against Water Baptism.

His attempt to justify the *sprinkling system*, borders closely on the ludicrous! he thinks the 3000 persons baptized on the day of Pentecost, were baptized with *water*, and, as the *dipping* of so many would have been very difficult, therefore, the Apostles *sprinkled* them. It would be well however, first to prove that they were baptized with *water* at all; it should not be *forgotten* that this was the day in which the prediction of our Lord was so remarkably fulfilled, "ye shall be baptized with the Holy Ghost," Acts i. 5. The whole chapter gives strong evidence that the baptism of the 3000 was the *spiritual baptism* of the new dispensation, and not the weak baptism of John the forerunner.

In considering my proofs of the *fallibility* of the Apostles, "Paul" seems much confused—he advances and retreats alternately with rapid steps. First, he considers "Amicus" "bold" and "presumptuous," in admitting the *imperfection* of some parts of their practice, then he admits "they were *imperfect* and *liable* like all other christians to *occasional inconsistencies* of conduct," he then enquires, "if they *erred* in one particular, why not in all?"—then he grants that they were *erroneous* in "*insulated particulars*," but taught no errors either in their writings, preaching or practice, taken as a *whole*," then tacitly admits that "they were in error, and did not act just as our Lord wished them to act, but were soon and forever corrected." He admits that "Paul circumcised Timothy," and was guilty of a "*weak compliance* with Jewish prejudices;" that he was once engaged in Jewish "sacrifices"—that "Peter disapproved of his own *weakness*" in "compelling the Gentiles to live as do the Jews," in *dissembling* and *walking not uprightly* according to the truth of the Gospel, and yet he demands "where was their *ignorance*, their *mistake*, their *indulgence* of the people in carnal ordinances." I do not know what "Paul's" friends may think of this method of defending their doctrines, nor can I see how "Amicus" can be charged with holding "sentiments of a *deistical tendency*," unless "Paul" should be adjudged to bear a part of this odious burden, because he has fully granted every position of "Amicus" on the subject of Apostolic *fallibility*.

But this is not all that he has granted, in his unwonted readiness to make concessions, he has carried his *carnal scheme* one step further than I had ever seen it extended; he thinks "any missionary among the Jews at the present day might circumcise his converts if he thought it would ingratiate him with that blinded people!" If these be the sentiments of modern missionaries I think we need not be surprised to hear of the revival of Jewish practices, to see the "*hand-writing of ordinances*" taken down from the "*cross*," where Christ "*nailed*" it; to see the knife of circumcision again introduced, notwithstanding the Apostle has expressly asserted, that "*if ye be circumcised, Christ shall profit you nothing.*" Gal. v. 2.

Now as "Paul" has admitted the *fallibility* of the Apostles, "*in insulated particulars*,"—that they "were *imperfect*, and *liable* like all other christians, to *occasional inconsistencies* of conduct"—subject to "*weak compliances with Jewish prejudices*"—that sometimes, "they did not act just as our Lord wished them," it must be evident that he has completely overturned all his own laboured conclusions on their supposed *infallibility*.

Having removed all the plausible objections to the doctrines I advocate; having pointed to the singular spectacle of a man aiding in defeating himself, I shall for the present close this subject, cheerfully committing my cause into the hands of the candid reader; with the information, that it is my intention in my next Essay, to introduce another subject for his consideration and judgment.

AMICUS.

PHILADELPHIA SEAMEN.

Correspondence of the Board of Managers of the New York "Society for promoting the Gospel among Seamen."

From Robert Ralston, Esq. to the Secretary.

Philadelphia, 26th April, 1821.

Dear Sir—I did not receive your favour of the 19th till the 24th, and then took immediate measures to procure and furnish you with the information requested, relative to the Mariners' Church established in this city. This information I consider could best be furnished by the Rev. Mr. Eastburn, under whose pastoral care

this church has been from its first formation.

Annexed you have a copy of a statement, which I have received from this excellent man, and in addition have to state, that a Sunday School is connected with the establishment, having on its roll from one hundred and thirty to one hundred and forty children, embracing both sexes.

The salutary effects of this attention to mariners in our port, is most evident by the sober, orderly behaviour of crews, in the departure of vessels on board of which they have shipped for a voyage.—Formerly it was not uncommon to have the interposition of a peace officer, to find those who had signed the shipping articles, and bring them by constraint to the vessel, often in a state of intoxication, and perhaps not without much profanity. Now such an interposition is unnecessary; the hour appointed finds the crew most generally, if not entirely, all on board, with their baggage, and ready to depart. Some instances, in which I have been personally interested, have afforded such a contrast to former occasions as to satisfy my mind of a genuine reformation. The great burthen of all this interesting and important work falls upon the Preacher, who is devoted to this labour of love, requires no pecuniary compensation, and possesses the most affectionate esteem and love of his auditory. Bibles, Testaments and Tracts have been received, and continue to be most liberally distributed to those who are destitute. The communications from our trans-atlantic brethren have been peculiarly acceptable and of the utmost importance to the Preacher, who has derived much aid in "the remarkable occurrences and anecdotes" to which he refers in the statement. A continuation of any acceptable information in my power, you may always rely upon; and with earnest desires for the smiles of Heaven on both establishments, as also on all others designed for the benefit of our hitherto neglected mariners.

I am, most respectfully, dear sir, your friend and very obedient servant.

Statement of the Rev. Joseph Eastburn.

[Referred to in the preceding letter.]

Agreeably to your request I now mention generally the state of our mariners' meeting. You know it was intended to have begun sooner than it did, but on account of the alarm of the fever near the place, it was delayed until the 27th of October 1819. From that time it was constantly opened every Sabbath day, both morning and afternoon, until the latter end of August 1820, when the board of health forbid our meeting, on account of the alarm of the fever. It was opened again the first Sabbath in November, when it commenced with increased attention, and has continued to this time. Our place of worship is a large sail loft, upwards of seventy feet long, and above forty wide, closely covered with benches. Some of the masters of vessels have taken an account of the number of people who come there, as they entered, and say about seven hundred do get in. Besides the mariners and their families many of our citizens crowd in although they have often been requested not to prevent those for whose benefit it was designed. But Commodore Dale, who often attends, desires no more should be said to them, as happy effects appear with some who come there, and before went to no place of worship. The means the Lord has been pleased to bless have been very simple. When it was first opened an address was made to the seamen in the following way.—Mariners, you know when our navy wants men to man our vessels they open a rendezvous, and hoist flags to denote places. We now open this place for the purpose of inviting you to enter under the great Admiral, the Prince of Peace, and God of Glory. You are at liberty to chuse what ship you

please, whether the ship Episcopalian, Presbyterian, Baptist or Methodist, but to enter with all your hearts in his service, who will make you more than conquerors, and bring you safe to the port of glory, when your voyage of life is over. They are addressed in their own style, as nearly as the speaker is acquainted with it, and in plain short discourses, interspersed with anecdotes; also reading remarkable occurrences of seamen, a few pages at a time of the tracts called *Conversations in a Boat*, the Boatswain's Mate, or Sailor's Magazine, and making remarks upon each at the close. As many of them send their requests to be remembered in prayer when going to sea, they are always particularly remembered, and the familes belonging to those who have any, which is gratefully remembered by them. Those who make a profession of religion, commune in different congregations, but otherwise always attend their own Church, (as they call the *Mariners' Meeting*.) Attempts have lately been made to hold prayer meetings on board vessels lying at the wharfs, which has been very agreeable. Several captains have engaged in prayer. We have not a Bethel flag, but hoist a lantern in the rigging, and many attend.

AFRICAN CELEBRATION.

In Boston, on July 16th, the *Sons of Africa* celebrated the anniversary of the abolition of the slave trade. A procession under the charge of marshals, and escorted by the African band of music, consisting of upwards of two hundred men, and followed by nearly one hundred boys, decorated with a rose, and the whole closed by thirty or forty old men, marched through some of the principal streets, to the African church, where a sermon was preached. We are willing to say that in this celebration our hearts rejoice. We are glad to see that day celebrated in which Wilberforce, Fox, Pitt, Grenville, Sharp, and a band of worthies conquered a nation and the world. Not indeed with the clash of swords and roar of cannon, and fields covered with carnage, but with bosoms glowing with philanthropy, with no other weapon but truth, hurled with resistless eloquence, they bore down a nation's prejudices, prostrated the falsehoods of interested men, and took the first triumphant step towards the freedom of a continent. We know that it is objected that the blacks are too degraded to undertake such a celebration. We ask, whose fault is this? and whose duty is it to raise them from this degradation? The poor Africans are shut out of society, out of employment, degraded by ourselves, and treated as cattle; and then we turn and demand that they should be wise and prudent and virtuous. And that they are not, we make a sufficient reason for further measures to degrade them. We are glad that there is one day in the year, in which the sons of Africa may know that they are men, and exercise something like national feeling. Another objection is, that this celebration presents inducements to the blacks to contract vices and spend their money. An objection which we acknowledge, and the weight of which we have often felt. We have only to say, that it lies no more against the holydays of black men, than of white men. Another is, that this parade produces a mob-like confusion, and the whole is turned into burlesque. We know the declaration is true, and we were sorry to see boys, whose parents ought to have taught them to respect the aged, of whatever color, preceding the procession on Monday, and treating its aged leaders in a manner which too well proves the deficiency of their education. We can at least say with respect to the good conduct of the blacks, that when white men chose to have a procession, they never make a mob.

The want of immediate success in Missionary exertions, no ground of discouragement.

[The following judicious and interesting remarks are extracted from the Preface of the second volume of the Periodical Accounts relative to the Baptist Missionary Society.]

When we first engaged in these undertakings, it is probable that many, if not all of us, looked for greater success than we have yet experienced, and perhaps greater than we have at present reason to expect. The hopes of some might be formed from recollecting the success of the primitive preachers. But that appears to have been the effect of an extraordinary outpouring of the Spirit of God. It was foretold that the sending of the rod, or word, of the Messiah out of Zion, should be *a day of power*, a day in which his people should be willing, and that the dawn of his reign should be distinguished by innumerable converts, like the dew drops of the morning. Hence the labours of the apostles were seldom, if ever unaccompanied with some success. The hand of the Lord was eminently with them, and much people were added to the Lord. It is not difficult to perceive the fitness of things being so ordered. The primitive Christians were the "first fruits of the Messiah's increase;" the beginning of the harvest which he reaped after so great a labour and expence. It was fit, not only that he should see "his seed, and that the pleasure of the Lord should prosper in his hand," but that it should immediately succeed to his "making his soul an offering for sin:" for this would afford a proof of its efficacy equal, if not superior, to all the miracles which distinguished those early ages.—The ascension of Christ was a great and joyful event. It was the return of the heavenly Conqueror; and it was proper that after having spoiled principalities and powers on the cross, he should triumph over them in the world. It was the day of his coronation in the heavens; and it was wise and glorious that it should be distinguished by an extraordinary liberation of captives. Such an outpouring of the Holy Spirit, and perhaps much greater, may be repeated before the end of time; but in the ordinary course of things it is not to be expected. Nor ought we to relax our efforts on this account. The Lord doth not despise the day of small things. Those that sow and those that reap will one day rejoice together.

But may we not reckon from God's usual manner of blessing a preached Gospel in our own country, and expect that at least an equal degree of success will attend it amongst the heathen? doubtless we may hope and pray for this, and more: but if for a considerable time we should see less, we ought not to sink into despondency, nor to relax our efforts. It is not God's ordinary way to effect great changes on a sudden; but to produce them gradually from small beginnings. A country where God has been long known as a refuge, when compared with one which from time to time immemorial has been over-run with heathenism, is as a cultivated field to a wilderness; in the one the husbandman soon reaps the fruits of his labour, or rather the labours of his predecessors; but in the other, a great deal requires to be done before a harvest can be expected. Many of the most flourishing churches even in our own country, were for many years feeble, and few in number.

And as great things arise from small beginnings, so they commonly fetch a compass in their accomplishment in some degree proportioned to their magnitude. God made promise of a son to Abraham: but five and twenty years elapsed before it was performed. He also promised the land of Canaan for a possession to

his posterity: there the performance required a period of nearly five hundred years. At the same time Abraham was assured that the Messiah should descend from his loins, and that in him all the nations of the earth should be blessed: this promise was nearly two thousand years ere it came to pass. These events resemble the oval streaks in the trunk of a tree, which mark its annual growth; each describes a larger compass than that which precedes it, and all that precede are preparatory to that which follows. The establishment of Abraham's posterity in the land of Canaan, was a greater event than the birth of Isaac, and greater preparations were made for it; but it was less than the coming of Christ, and required less time and labour to precede it. All that the patriarchs and prophets were doing for thousands of years was introductory to the gospel. Their work was to "go through and through the gates, to prepare the way, to cast up the high-way, to gather out the stones;"—and when the way was thus prepared, and a "standard lifted up for the people, by the preaching of the cross, then are they seen to walk in it."

There is something analogous to this in almost all the operations of grace. The heart of an individual is seldom if ever known to be effectually renewed without some preceding convictions, though those convictions may have nothing spiritual in their nature. It is the same with a people. The dry bones in the valley were not immediately inspired with the breath of life on the prophet's prophesying upon them: but first there was a noise, then a shaking, then a coming together, bone to his bone, then they were "covered with sinews, and flesh, and skin;" and last of all were inspired with the breath of life, "lived and stood up, an exceeding great army."

It is said of the Messiah, that he should "deal prudently," and that hereby he should be exalted, and extolled, and be very high." Now, much of the exercise of prudence consists in timing things, or doing every thing in its proper season. If the Gentiles had been called in the early ages of the world, there had been no such proof afforded of the necessity of gospel grace, by the manifest insufficiency of human wisdom to lead sinners to God. And if they had not been called when they were, and the blessings of the gospel had been nearly confined to the Jews, the spiritual pride which abounded in that people might have become intolerable. By things being thus wisely balanced, divine grace appears to be what it is, altogether free; and both Jews and Gentiles may each see enough of themselves to humble them in the dust. First, the world is provoked to jealousy by his calling and blessing Israel; next, Israel is provoked to jealousy by his calling and blessing the world; and lastly, the jealousy of both issue in their embracing the Messiah; and each proves a blessing to the other. It was on a review of these subjects that the apostle exclaimed, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" The amount is, The servants of God must lay their accounts with labouring and toiling—rising up early and sowing their seed in the morning, and in the evening withholding not their hands,—and withal praying earnestly that the Lord of the harvest would give the promised increase.

PALESTINE MISSION.

The persecutions and murders of the Christians throughout the Turkish empire, both in Asia and in Europe, will probably, for the present, disappoint the best hopes of American Christians relative to our mission to Palestine.

We do not know that any letters have been received directly from our two Missionaries, Messrs. Parsons and Fisk; but a letter from some person in Smyrna has been published in the papers, which says, "The Turks have driven Professor Bambas, (a most excellent man) from Seio, and broken up his establishment for 500 boys; and they have also broken up the school upon the British system at Smyrna, for 150 boys, which was formed after the benevolent Mr. Allen left Smyrna. May this triumph of ignorance be only temporary?" Professor Bambas is a Greek Christian, and was particularly attentive and kind to Messrs. Parsons and Fisk, who visited the several departments of the college and school at Seio and Smyrna, and distributed numerous tracts, &c. among the students, to the great satisfaction of the Professors and superintendents of the various classes. If the Grand Seignior does not soon put a stop to the horrid outrages and persecutions against his Greek subjects, all Missionary operations in that part of Asia must certainly cease. Some fears are entertained for the personal safety of Messrs. Fisk and Parsons.

Concord Observer.

A REMARKABLE PROVIDENCE.

Some time in March, A. D. 1819, a pious young man of the Episcopal Church in New-York, said to a young lady, "there are two poor women, who live near me, that are objects of charity. Have you any thing to send them?" The inquiry was enough to move a benevolent heart. The young lady, who had lately entered into the connubial state, sent them, from her own stores, some of the conveniences of life, and soon after visited them in person. She found two maiden females advanced in life, inhabiting a small apartment in a cellar. One was afflicted with a slow consumption; and the other was under the necessity of devoting her time to her apparently dying sister; so that, neither of them being able to earn any thing, they were miserably destitute. The young visitant found them in want of all things but confidence in God and hope in his mercy, and, as it became one of the followers of the benevolent Jesus, took effectual measures to provide for the necessities of the afflicted sisters.

In one of her visits to this abode of misery, the young lady learned that the persons whom she relieved by her bounty, had once the pleasure of administering relief to the necessitous. Once they were rich, visited the poor, fed the hungry, and supported the sick; but in the late revolutionary war between this country and Great-Britain, they lost their father; lost their property in the general disorder of times; and they, when young ladies with their mother, were compelled to keep a boarding-house for their own subsistence. Some of their boarders were soldiers; and one of them, a young man from Connecticut, who in the hard times which our fathers saw, with his soldier's pay, never paid, was unable to discharge even the bill for his board.

When thus poor he was taken sick; and for five or six weeks, these reduced young ladies attended upon him gratuitously, with all the kindness which he might have expected from the daughters of his mother. "They east their bread upon the waters."

But who was this soldier? Who was this young person that was providentially sent to relieve those who had formerly relieved others?

It is not expedient to give names.—The soldier having fought all the battles to which he was appointed, has laid aside his armour, and now sleeps in Jesus. A son of the soldier is still alive, and the young lady is his bosom companion.—yes, it was the good pleasure of God, that the wife of the son of the sick sol-

dier should comfort those who comforted him. These females have been assisted as many months, as they assisted the soldier weeks. After many days, the bread which they eat upon the waters, is returned to them. They had pity on the poor; and now the Lord, according to his gracious obligations, is pleased to pay them, with interest.

Reader, go thou and do likewise.—Then, should you be sick and brought to a piece of bread, may the son of some widow whom you have befriended in your more prosperous days, furnish you with a few sticks to warm your blasted frame, with a covering for your couch, with suitable beverage for your parched tongue, and prevent you from saying, ‘Alas! I die friendless in my native land!’

“Extract of a letter from Mr. Baker, Methodist Missionary, dated Sierra Leone, November 1, 1820.

“A great revival of Religion at this station.”

I scarcely know where to begin, but the best of all is, God is truly with us. We have the greatest outpouring of the spirit I have ever yet witnessed.

And when I consider the meanness of the instrument made use of, I sometimes tremble, lest it should not be real. But I can never look closely at the work, without discovering the finger of God plainly engaged in it. He himself has done it, and that in his own way. May he grant me ever to feel as I do now; for my spirit truly says, “Not unto us, Lord; not unto us; but to thy name be all the glory.” The work has been gradual: I can trace the beginning up to the commencement of the year. But within the last three months it has increased rapidly; and still goes on, and increases, like the noise in the camp of the Philistines. All my sleepless nights, all my burning fevers, all my severe conflicts, and all my agonizing pains—all, all, put together, and heaped up, seem no more than dust in the balance, when compared with this great work. Here is not only double, but tenfold for all my hire. I have no talents to attract attention; but I go on, as God helps me, preaching with all my might a present and a full salvation by faith in Christ. I do verily believe, that preaching a present salvation, and insisting upon the direct witness of the Spirit, is the glory of the gospel. I thank God my views of this subject are enlarged; and especially since this work began. It brings to my remembrance the days of our venerable Founder, and makes his name to sound more sweetly in my ears. Those who have lately been brought in, manifest that they have not believed a cunningly devised fable. They bear the consequent fruits of living faith; and I do not hesitate to say, of nearly all of those who have been added, I no more doubt of their conversion than my own. We have added 25, 26 and 29 of a week, brought into liberty. At our last Quarterly Meeting I found we were 330; since then we have not added less than 50. Poor Congo Town, where I have so long laboured, and seemed to be spending my strength for nought; even there, the Lord is gloriously making bare his holy arm. We had, at the last Quarterly Meeting, only 14 in that place; now we have 56; 47 of whom can rejoice in a sin-pardoning God. Our chapel stands just where it should do; and is filled.

In town also this work has been great: we have had many added to our numbers. I am quite worn down with labor; and am a standing miracle to all who know my work, and what I have suffered. But I thank God I do it cheerfully; and if I may but hold out till my colleagues come, then, if the will of God be so, let me,

*“My body with my charge lay down,
And cease at once to work and live.”*

I can truly say, that my only desire to live is to glorify God. I doubt not but you would be surprised, were you to hear some of my recaptured people state their views on the direct witness of the Spirit.

An exhortation by a converted Negro.

A short time since, one of them, in saying a few words to those who were mourning, he observed “My country people, suppose you seeking God for true, you can’t mind any other palaver, (noisy talk) Suppose man, the time he eat the rice, and the fish, one of de bones tick in he throat, he can’t laugh and talk. No, he can’t eat one spoon more ta (until) he get tha bone out. He can’t mind nothing more only to run all about for to ask he friend to pull he bone. All same you, suppose you want Jesus Christ for pardon your sin; you can’t go laugh along wi’ wicked people, and talk fool palaver. No; your rice cum bitter for you; your water bitter for you; your sleep can’t good for you; no too much eat, no too much talk, no more; pray all time that you live in the bush, all tha time you live in the pass, all tha time you live in the house, and in the meeting house, and believe Christ coming to bless you one time,

(directly,) no talk for to morrow; suppose die come to-night, ah! dan, to-morrow never! You must believe now.”

In town this work has really produced a general reformation; and the grog-shop keepers are mad against us, as their craft is not only in danger, but has very considerably suffered. Some of the greatest rebels who were like the man among the tombs, are now sitting at the feet of Christ, clothed, and in their right mind. I bless God I ever came to Africa. May the Lord help me to go on insisting on a present and full salvation.

From the Christian Spectator.

UNHAPPY INSTANCE OF CONFORMITY TO THE WORLD. [We are assured from the most respectable authority, that the following account is strictly true:]

M was a brilliant character. Her person was attractive, and her mind and heart were capable of receiving and retaining the most refined sentiments of polite education. She possessed the advantages and all the qualities necessary to find acceptance, and hold an important place in the society in which she moved. Pleasure and admiration attended wherever she went. At the age of twenty, her heart was impressed with the truths of religion, and she soon afforded clear and decisive evidence of a work of grace. She turned from lying vanities to the pursuit of heavenly wisdom, and, for a time, found great joy and peace in believing. Unhappily, however, she began to feel that the world was too good to lose. It held out flattering prospects, and worldly people wished for her society. She resolved to be a Christian, but she also resolved not always to appear such.—She would go with the world to the extent of what she deemed Christian liberty, but would be the more careful to maintain piety in the closet.

We hardly need assert that the comfort of M. gradually declined. She wished to make a public profession of faith, but she wished for better evidence of her piety, and wondered where was the blessedness of which she once spake. At the end of two years, an affecting event led her to consider more attentively her true situation and she was humbled in the dust to perceive where she had been, and what she had been doing. She seemed to herself to have received the grace of God in vain, to have abused his mercy, and grieved his Holy Spirit; but she determined again to return unto the Lord. With purpose of heart to new obedience, she confessed Christ before men, again found tranquility, and walked as a child of the light and of the day. Her heart glowed with love, and she seemed to be taking up the cross and following Christ. She found ready acceptance with the pious, her powers found better and higher employment, and she promised fairer attainments than others in a pure and holy life. But her besetting sin, though quieted, was not subdued. It became clamorous for indulgence, and she would yield a little and little, to induce its quietness. She became afraid of differing too widely in opinion, habits and pursuits, from those with whom she associated. She would not go to the full extent of worldly pleasure, but she would show complacency in it. She was naturally cheerful, animated, intelligent, and she now contributed by her conversation a full share of pleasure and instruction in the social circle. She wished to maintain her influence, imagining that thereby she might win some to the cause of truth, not aware that instead of recommending her religion, she was only recommending herself; and that it was the absence of piety which gained her success. She was vainly striving to unite the irreconcilable interest of earth and heaven, not willing to lose the one, and determined to keep her hold upon the other; not considering that the world is the stronger party, and the kind hearted reformer is more likely to become conformed to the world, than the world to be allure to embrace religion. We followed her through a series of experiments and trying conflicts, till her health began to decline, chiefly from the pressure of mental exertion, which her delicate frame could not sustain. Those who honor God, he will honour. We saw her fast declining, and greatly feared her sun would set in darkness. No one doubted her piety, but she had not suffered it to shine, and it continued clouded in her own mind. The solemn hour of death seemed doubly solemn. She feared to appear before her God, and she felt, at times, as much distress as she could possibly endure. She was awakened to see clearly that conformity to the world had been the bane of her peace, and had well nigh proved her ruin.—She had intervals of light through the valley, which had else been of intolerable darkness, and we saw her, as we doubt not, sleep in Jesus, though barely sustained by the hope that her sins might be forgiven her.

C. L.

Norfolk, Aug. 21, 1821.

OUR AFRICAN COLONY.

By the arrival of The Rev. Mr. Ephraim Bacon, who went out as one of the Government

Agents to the American Colony of free blacks, forming on the coast of Africa, we have the agreeable intelligence that the Agents had effected the purchase of a tract of land from the natives, estimated at between 30 and 40 miles square, situated on the river St. Johns, between 5 and 6 degrees north latitude, and about 300 miles distant from Sierra Leone.—It is represented as remarkably healthy and fertile, lies high, and produces rice of an excellent quality, corn, and all kinds of tropical grain and fruits; the water also is very good; and the river furnishes the best fish and oysters in abundance. Coffee, cotton and tobacco of very good quality, grow spontaneously, the first of which is sold at 4d. to 5d. per pound. We understand that the purchase has been effected upon the most advantageous terms, viz: for an annual supply of rum, manufactured tobacco, pipes, knives, and a few other articles, the total cost of which, in this country, would not exceed 300 dollars per annum. Mr. Willberger, the other Agent for government, Reverend Mr. Andrus, Agent for the Colonization Society, and Mr. and Mrs. Winn, with all the Colonists, enjoyed very good health, and no sickness of a serious nature had occurred among them, from the time of their arrival until the departure of Mr. Bacon. The prospects of the colony were considered as very promising, and afford the highest gratification to the agents and Colonists.

We further learn from Mr. Bacon, that there is very good anchorage off the site fixed on for the new settlement, for vessels of 100 tons, and that a ship of the line could ride in safety within a few miles of it. The natives he found very inoffensive and kindly disposed.

CHRISTIAN REPOSITORY.

SATURDAY, September 8, 1821.

THE death mentioned below, having been occasioned by an extremely high bilious fever, attended with some circumstances very much resembling the yellow-fever, excited a considerable degree of alarm, and led to sundry precautionary measures by the Borough Council; such as removing offensive matter found in various parts of the town, likely to receive or engender contagion; appointing a board of health, &c.—the alarm has nearly subsided, and we fondly hope the measures pursued and pursued by the public authorities, seconded by the citizens at large, will, under Providence, prevent that awful scourge with which we have been visited, in former years.

THE Domestic Missionary Society held their monthly meeting on Wednesday evening last; heard the Report from their Missionary, with approbation;—and found from the state of their funds and prospects, that they would be able to support a missionary for 3 months longer—they therefore appointed a committee to procure one—Extracts from the journal in our next.

OBITUARY.

DIED—in this Borough on Tuesday last, after three or four day’s severe indisposition, SAMUEL ASH, a young man, a resident of this place, and member of the Friends’ society. He was so far as our acquaintance with him extended, a youth of amiable manners; who was cut off suddenly, with but short warning to prepare for a long journey, if previously unprepared.

The voice of this alarming scene
May ev’ry heart obey;
Nor be the heav’nly warning vain,
Which calls to watch and pray.